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amount of scientific evidence as is here marshaled, that the so-called commentary of Titus on Luke is, in fact, a compilation. He shows that it was made in the sixth century, and that the chief homilists drawn upon, besides the real Titus, were Cyril of Alexandria, Chrysostom, and Origen. Titus chose the favorite method of biblical exposition in the early church and cast his teaching into the form of homilies, which were written, probably, between 364 and 375 A. D. Why he should have won the distinction of having his name given to the whole commentary, rather than Cyril, who furnished a much larger share of the material, is not entirely clear. Our author believes that among the Milan manuscripts described by Mercati in 1898 there is a palimpsest fragment of one of the original homilies of Titus. But, speaking generally, we must arrive at the text through indirect means. The extensive introductory section contains some instructive remarks upon a different side of Titus's activity, viz., his work against the Manichæans, and attention is called to the new edition of his polemic, now being prepared by August Brinkmann, of Königsberg, and Ludwig Nix, a Privatdozent in Bonn.—JOHN WINTHROP PLATNER.

*Abriss der Kirchengeschichte.* Von Joh. Heinr. Kurtz. 15. Auflage. (Leipzig: August Neumann, 1901; pp. vi + 228; M. 2.20.) The fact that this little volume is now in the fifteenth edition shows that it has met a pressing need. Its general conception and arrangement are precisely the same as those of Kurtz's large church history in three volumes. Indeed, but for the fact of greater condensation, one feels that one is reading the larger work. It is a collection of the leading facts of church history clearly stated and tabulated, with no attempt at interpretative arrangement. Most of the statements are admirable in their comprehensiveness and lucidity; but occasionally, owing to the necessities of condensation, the statements are somewhat obscure: a fault perhaps impossible to avoid entirely in a work of this kind. The matter of proportion in general history is always a difficult one. In the case of the Germans it seems impossible for them to see that Calvin and the Genevan Reformation and the English Reformation were much more than sideshows. We see this when we compare Dr. Kurtz's account of the German Reformation with the accounts of those just mentioned. This book would go finely as a companion volume to Sohm's *Outlines of Church History*, to supply the facts, a knowledge of which is assumed in that masterly work.—*St. Augustine's Treatise on The City of God.* By F. R. Montgomery Hitchcock. (Lon-

don : Society for Promoting Christian Knowledge ; New York : Young, 1900 ; pp. xvi + 115 ; 1s. 6d.) This little volume is an excellent selection of gems from Augustine's immortal work, *The City of God*. These selections are accompanied by notes and explanations, and condensations which add much to their value. The author's preface is really a valuable introduction and should have been so named.—*Charlemagne (Charles the Great)*, the Hero of Two Nations. By H. W. Carless Davis. (New York : Putnam, 1900 ; pp. xvi + 338 ; \$1.50.) The object of this volume of the "Heroes of the Nations" series is to set out in clear relief the personality of the great western emperor and to show his influence upon European history. In the accomplishment of this end the author has used only such facts as would serve his immediate purpose. But he has necessarily been led into the leading facts of the social, religious, and political institutions of the eighth and ninth centuries. He has not only used the best secondary sources of information, as Waitz, Gregorovius, Coulanges, Mombert, and Hodgkin, but above all he has based his narrative on a study of the chronicles, diplomata, and literature of the period. The book contains many illustrations and several valuable maps. The opening sentences are : "It is hard to picture the state of Europe eleven hundred and fifty years ago, when Charles the Great was a boy at his mother's knee. Since that date even the obdurate facts of physical geography have been altered in themselves or in their significance to man. Provinces now among the most productive in the west were then clothed with dense forests or intersected by pestilent marshes. . . . Roads were few and seldom used for peaceful traffic : the fear of thieves and toll collectors kept would-be travelers at home." The reader who begins with these easy but graphic sentences will read on. The author, while appreciating the difficulties of the legend that Charles was buried sitting in a chair of state, and the statement that in the year 1000 Otto III. found the body as represented in the legend, seems inclined to the belief that it may not have been impossible.—*De l'authenticité de la légende de St. François dite Des trois compagnons*. Par Paul Sabatier. (Paris : Alcan, 1901 ; pp. 43.) The legend of the three companions of St. Thomas was pronounced by P. Van Ortruy to be, in its traditional form, an imitation, the work of a forger of the end of the thirteenth century. Sabatier, the author of the well-known life of St. Francis, takes issue in this pamphlet of forty-two pages and seems to make out a very good case.—*Johann von Wiclifs Lehren von der Einteilung der Kirche und von der Stellung der weltlichen Gewalt*. Von

Hermann Fürstenau. (Berlin: R. Gaertner (Hermann Heyfelder), 1900; pp. 117; M. 2.80.) We have in this pamphlet a careful review of Wiclif's doctrines of the division of the church and of the establishment of the secular authorities. The author is upon the whole inclined to minimize the importance of Wiclif as a reformer. He thinks that Wiclif did not have a very clear conception of the difference between *ecclesia*, *regnum*, and *respublica*, or church and state. He was still on mediæval ground. At best he was only feeling his way toward the great movement which was finally to come in the sixteenth century. Although his efforts were without immediate consequence in England, yet through Hus and his followers they became widely known on the continent and exercised an important influence upon the German reformers. Just to what extent this is true, he says, should be the subject of a special investigation; and he thinks of the present study as a preparation for such an investigation.—*Savonarola*. By George M'Hardy. ("The World's Epoch-Makers.") (New York: Scribner, 1901; pp. x + 273; \$1.25.) The biographies of great men are never finally written. They are subjects of abiding and ever-deepening interest. Their personalities strike new affinities in each new student. While the central facts remain about the same, they appear in new relations, and these new relations show the character of the hero in a somewhat new light. This is true in the case of Savonarola. There are many new lives of him, and there will be many more, and all of them will, as they are true, be well received by the reading public. So, in addition to the incomparable work of Villari and the valuable work of Clark, and others, we welcome this little volume of M'Hardy. Necessarily dependent, in a very large measure, upon his predecessors, he has given us a fresh and fascinating account of the great Florentine preacher. Many general readers, who would not have time for the two large volumes of Villari, will find in this little volume exactly what they want: a short, complete, vivid, accurate account of Savonarola and his environment at Florence. The author has what we think the common misapprehension of a reformer, namely, that he only becomes a reformer when he openly attacks the structure of some existing organization, whereas this is the very last thing that he does. He has become a reformer as soon as his heart has met with a radical change, and this often takes place without the reformer being conscious of it. The outward acts of reformation follow often considerably later. In the two well-known accounts of Savonarola at Lorenzo's deathbed, the author takes the one that gives the prince the preacher's blessing.

This is rather more in line with the present tendency to recognize Lorenzo's real merits and mitigate the frate's harshness.—*Was Savonarola Really Excommunicated? An Inquiry.* By J. L. O'Neil. (Boston: Marlier, Callanan & Co., 1900; pp. viii + 202; \$0.75.) At the time of Savonarola's death the question as to the reality of his excommunication was warmly debated. But since the event, for four hundred years, it has been assumed by most historians. But in connection with the celebration of the fourth centenary of his martyrdom the question has been reopened. First of all, Savonarola's successor, Father Lottini, the present vicar of St. Mark's congregation, "simply but clearly draws attention to the nature of the pontifical command, and of the censure attached, and claims that the friar did not commit the prohibited acts, and that consequently he did not render himself amenable to the penalty of excommunication." Careful study of this work has led the author of the book before us to certain definite conclusions of his own. In five chapters he gives the facts, briefs, and letters; treats the question of censures; and discusses whether the friar really incurred the censure of excommunication, and whether he gave scandal. After sifting all the evidence, he concludes that Savonarola was not really excommunicated. The book makes an interesting chapter in church history.—*Selected Works of Huldreich Zwingli, 1484-1531*, the Reformer of German Switzerland. Edited by Samuel Macauley Jackson. (Philadelphia: University of Pennsylvania, 1901; pp. 258; \$1.25; sold by Longmans, Green & Co.) One of the most hopeful signs for the future of historical scholarship in our country is the growing desire to get knowledge at first hand. Interpreters may not intend to twist or overlook facts, but very few of them fail to do so in all matters where their favorite theories are involved. To meet this wholesome demand the press is putting out a large variety of translations and reprints from original sources of information on subjects in which wide differences of opinion have obtained. The University of Pennsylvania has been among the foremost promoters of this new diffusion of light. The book before us is one of the best contributions to the subject. The university was fortunate in securing Professor Samuel Macauley Jackson to edit the book. While he claims that his own part is "very modest," it is really very important. The value of his general oversight, his introductions and notes, can hardly be overestimated. The book contains five selected works of Zwingli: the visit of the episcopal delegation to Zurich, April, 1522; the petition of the eleven priests to be allowed to marry; the acts of

the first Zurich disputation, 1523; the Zurich marriage ordinance, 1525; the refutation of the tricks of the catabaptists, 1527.—*Richelieu and the Growth of French Power*. By James Breck Perkins. (New York: Putnam, 1900; pp. xiii + 359; \$1.50.) This is another volume in the series, "The Heroes of the Nations." It has the same general characteristics, such as maps and illustrations, and is, we think, worthy to rank with the work of Mr. Davis. The author, it will be remembered, had already written a *History of France under Mazarin*, and in this work had necessarily reviewed the administration of Richelieu. Thus out of abundant knowledge, gained from long familiarity with the best sources of information, Perkins has contributed an important chapter to European history.—*Papsttum und Kaisertum*. Universalhistorische Skizzen. Von Richard Schwemer. (Stuttgart: Cotta, 1899; pp. 158; M. 2.50.) In this brochure we have a very clear and succinct statement of the relations of the papacy and the empire in the Middle Ages, and an outlook as to future possible relations. The author shows these two central powers in their united growth, and in their separate developments before and after the Reformation. He shows, too, their differences in nature and purpose, and the fixed determination of the papacy once more to subordinate the empire. He says we may smile at the thought, as we confidently rest on the conviction that the empire is to endure forever; but that the curia, which reckons not by years, but by centuries, sees in all independent states only phases which pass by. A real peace between the modern state and the papacy is not possible, because they are radically opposed; and the papacy has no thought of going to the wall. Dr. Schwemer's thoughtful study deserves a careful reading.—J. W. MON-CRIEF.

*A Treatise on the History of Confession Until it Developed into Auricular Confession, A. D. 1215*. By C. M. Roberts. (London: Clay; New York: Macmillan; pp. viii + 124; \$1, net.) After the splendid treatise on *Auricular Confession and Indulgences*, by H. C. Lea, this work hardly seems necessary, and we think that a compendium of Lea's book would have better answered the purpose, for this little volume contains nothing very new or original. It confines itself entirely to a history of the customs and powers of the church as to confession, and does not enter at all upon a discussion of its ethical value. Written by a Protestant, the "animus" of the book is clearly against sacramental confession. It is frankly allowed that some sort